

(018)

[CONFIDENTIAL]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

ODDH, CENTRAL PROVINCES AND BERAR.

Received up to 26th April, 1879.

POLITICAL.

Circulation,
330 copies.

The Mirat-ul-Hind for April says that it appears from the parliamentary debates on Afghan politics that the war has been undertaken

The Kabul war.

with the object of securing India against the danger of a Russian invasion. The members of parliament were, however, divided in their opinions as to the advisability of waging the war. The partisans of the Government urged the immediate occupation of Afghanistan as far as Herat, while Lord Lawrence and other members of the Opposition protested against it, and contended that it would be enough to fortify the present Indian frontier. The chief cause of the alienation of the Amir seems to be that, when he asked for an express promise of aid against Russian aggression, the Government of India did not accede to his wishes. In one of his letters to Lord Lytton he stated that the love or friendship which consisted merely in words could not be relied upon. Under these circumstances he seems to have committed no wrong in

throwing himself into the arms of Russia when he had lost all hope of obtaining any aid from the Indian Government. True, he cannot encounter the British army, and it is easy to conquer Afghanistan, but the Government will not be able to hold it without maintaining a large army on the spot. Moreover, it is impossible that any Afghan chief, whom the Government may be pleased to place on the throne of Kabul, can securely rule over the country, until the Amir Sher Ali Khan and Yaqub Khan are imprisoned. That the permanent occupation of Afghanistan is difficult is evident from the fact that the Government voluntarily surrendered it after conquering it twice in 1841. The Afghans are a faithless and treacherous people. It is really surprising that the Government so long trusted the fidelity of Sher Ali. It is well known how treacherously Muhammad Akbar Khan, the brother of Sher Ali, killed Sir W. Macnaghten. The cause of the war of 1839 was the same as that of the present war, namely, the arrival of a Russian mission at Kabul. Now it remains to be seen what will be the result of the present war. If the country is conquered and again restored, it would be simply going over the same ground again.

Circulation,
275 copies.

The Kavi Vachan Sudha of the 21st April says that it was

The Kabul war.

expected that the death of the Amir Sher Ali would put an end to the war.

But this hope has proved false. Yaqub Khan has ungratefully and foolishly assumed an attitude of hostility like his father. He must be aware that one of the causes of the alienation of Sher Ali was that the Government of India remonstrated with him about his son's imprisonment. Moreover, looking at the results of the late campaign he should have foreseen that a struggle with the Government was quite hopeless. To say nothing of Yaqub Khan, even Russia is always afraid of England. Yaqub has instigated the Afridis and the Mahmunds to harass the British troops, but he cannot obtain any benefit from this. If he will accede to the wishes of the Government

he will save his kingdom, but if he foolishly persists in his attitude of hostility, he is doomed.

GENERAL ADMINISTRATION.

The *Mirat-ul-Hind*, Lucknow, for April, publishes an article in the form of a story in which the writer complains that, when any district officer goes on tour in the interior of his district, suitors are exposed to great trouble and inconvenience in pursuing him from place to place, as they have no means of knowing where to find him on any fixed day.

The tours of district officers, Oudh.

Circulation,
330 copies.

A correspondent of the *Vakil-i-Hindustan* of the 19th April asks the following questions:—

The preponderance of the Muhammadan element in the Panjab commission as compared with the Hindus.

(1) Whether there are more Hindus or Musalmans in the Panjab. Whether the Hindus or the Musalmans have greater rights and privileges?

(2) Why are there only 40 Hindu extra assistant commissioners in the Panjab Commission, while there are 120 Musalman extra assistant commissioners?

In regard to the above questions the editor remarks that the number of Musalmans is greater than that of Hindus in the Panjab, the Musalmans being 54 per cent. of the total population. However, the number of Musalman extra assistant commissioners as compared with the Hindus is beyond all proportion.

The *Qaisar-ul-Akhbar* of the 20th April publishes another article, communicated by a correspondent, about the case of the tahsildars of Handia and Karchana, who have been charged with using unfair means to pass the examination held at Allahabad on the 29th October last, and suspended.

The case of the tahsildars of Handia and Karchana, Allahabad.

Circulation,
150 copies.

The writer himself seems to be a tahsildar who was also present at the examination. He adverts to the article which appeared in the *Qaisar-ul-Akhbar* of the 30th March on the same subject (*vide* page 268 of the *Selections* for 1879), and regrets to state that Mr. Markham, the magistrate of Allahabad, has gone on leave without deciding the case of the tahsildars. To our thinking the charge brought against them is not well founded, and Mr. Markham is only waiting for a satisfactory explanation of the circumstances to enable him to dispose of the case, so we will try to provide him with the desired explanation. All the tahsildars who were candidates for the examination arrived at the collector's office on the 29th October last at 10 A.M., as one of the rooms of the office was assigned for the examination. Then the commissioner arrived, and took his seat in the English office. Previous to the admission of the examinees to the examination-hall, Qadir, the commissioner's chaprasi, began to converse with Muhammad Fazil, the tahsildar of Karchana. His manner of talk indicated that he had not seen the tahsildar for a long time, and that he was complaining of something. The writer stood at some distance from them, and thought that the chaprasi was complaining of the non-receipt of an *inám* (reward), as chaprasis demand *ináms* from visitors who call upon their masters, as strongly as one claims his ancestral property. Sayyid Muhammad Fazil gave a sharp answer to the chaprasi, and was also backed by Sayyid Muhammad Hasan, the tahsildar of Handia. On this the chaprasi went away, saying that the examination would not be held that day, as the questions had been stolen. After ten or fifteen minutes all the examinees were admitted into the examination-hall, and the *dafti* of the commissioner's office and Qadir, the commissioner's chaprasi, supplied each candidate with a few sheets of blank paper tacked together at a corner. Some examinees asked for loose sheets of paper to draft the answers, which were also supplied. After this the sarishtadar of the magistrate's

office dictated the questions to the examinees. In the meantime a letter was brought to the commissioner who after perusing it called out the names of six or seven tahsildars and two or three private candidates, looked at them, and then asked them to resume their seats. And Sayyid Muhammad Hasan and Sayyid Muhammad Fazil, the tahsildars of Handia and Karchana, who sat near each other were separated and assigned different seats. This event convinced all the examinees that the officers suspected that the questions had been stolen, and that what Qadir said, a few minutes ago, was true. A private candidate first delivered his answers to the commissioner, who told him at the time of taking the answers from him that it was suspected that the questions had been stolen, and that if the suspicion was well founded, a second examination would be held. Sayyid Muhammad Hasan next delivered his answers. When he was delivering his answers to the commissioner, Qadir, the chaprasi, told his master that Muhammad Hasan had torn up a sheet of paper and thrown it down on the floor. The sheet was brought to the commissioner, and the tahsildar told him that it was the draft of his answers which he had torn up and thrown away as waste paper. When conversation was going on between the commissioner and Muhammad Hasan in this way, the chaprasi told the commissioner that Muhammad Fazil also had a sheet of paper with him, which he had brought with him from his house. The paper was brought to the commissioner. On being asked by him what it was, Muhammad Fazil replied that it was the draft. The commissioner then told the tahsildar that it was a different kind of paper from that which had been supplied to him, and questioned the *daftari* on the point. The *daftari* replied that it was office paper. The way in which the examinees came to have two kinds of paper was that when the *daftari* was short of paper, the commissioner had ordered him to get paper from the collector's office. Per-

haps the commissioner forgot this at the time, and expelled both the tahsildars of Handia and Karchana from the examination-hall. On this several other tahsildars loudly declared that they also had two kinds of paper with them, but the commissioner took no notice of the matter. The tahsildars of Handia and Karchana, are now under suspension. Now the reader will be best able to judge for himself how the case stands. If they had really obtained the questions by illegal means, could they not easily learn the answers at home instead of bringing written answers with them to the examination-hall? Even if they had brought written answers with them, they would have thrown them away when Qadir the chaprasi first warned them. At least they would have been very careful in using them when they knew that they were suspected by the commissioner, and had to change their seats. How did Qadir know that they had brought written answers with them? If he knew this, he should have brought the matter to the notice of the commissioner when they entered the room, or when they first took the papers out of their pockets. There is no doubt that he had an enmity against them, and therefore first knowingly supplied them with a different kind of paper, and then charged them with bringing written answers from home. The commissioner being a simple man readily believed him. The magistrate then began to investigate the case, and offered a reward to any one who would prove how and by whom the questions were stolen. But no proof has yet been forthcoming. However, it is rumoured that the collector has sent a report to the commissioner unfavorable to the tahsildars, but in view of the true particulars of the case, Mr. Markham's strong sense of justice and the fact that the accused have not yet been offered an opportunity to defend themselves, we are not inclined to believe the rumour. We hope that Mr. Markham and the higher authorities will decide the case with great care.

Suppose that the questions had been stolen, and the accused succeeded in obtaining them; is this an offence of such a kind as to render them unfit for the office of *tahsildar*? This is an offence which a man is naturally disposed to commit under such circumstances, specially natives who are not sure of their appointments. Cases of this kind are of frequent occurrence, but the offenders are never so severely punished. At the examination of *kanungos* which was held at Cawnpore in May, 1878, two *kanungos* were suspected of assisting each other. They were neither dismissed nor suspended, but their names were simply removed from the list of successful candidates. If any man tries to use any unusual means to pass an examination, he commits an act which only affects his examination and not his office. The examination questions are not property, and therefore the word stolen property cannot apply to them. On some occasions the use of fraud is indispensable, as for instance in the time of war, or at any other time of difficulty. It is well known how Lord Clive dealt with Jagat Seth (*sic*).

The *Samáchiár Sár*, Allahabad, of the 21st April, says

The working of the License Tax Act.

that the license-tax was imposed with the excellent object of providing a special fund for the relief and prevention of famine. It was only to be levied upon those classes which could easily afford to pay it. But unfortunately this is not the case in practice. The assessors do not take the trouble to make full enquiries about the annual incomes of the traders. The way in which the tax is usually assessed is that the assessor goes to the house of a trader, asks him what trade he pursues, and then at once fixes the amount of the tax. If the trader himself happens to be absent from his house at the time, the assessor makes the necessary enquiries from his neighbours, or from his own *chaprasis*. The poor trader knows nothing as to what he has to pay, until he gets a notice from court that he must pay so many

Circulation,
500 copies.

rupees by such and such date otherwise the tax will be realised from him by the sale of his property. If he tells the tahsildar that he has been over-assessed, or that he is unable to pay the tax, the tahsildar tells him that he has no time to examine his account-books, that he must first pay the tax, and then appeal to the collector if he pleases. The writer urges that the tax should be levied in such a way that it may not be felt oppressive by the people.

Circulation
250 copies.

The admission of natives to the higher ranks of the public service.

The *Berar Samáchar* of the 20th April publishes a communicated article, in which the writer states that the natives enjoy great ease and comfort under the English Government, and prays for the continuance of British rule in India. But the writer regrets to say that there is one defect in British rule, viz., that natives and Europeans are not placed on a footing of equality. Natives are not admitted to the higher ranks of the public service. Europeans decide the cases of natives, but natives are not competent to decide the cases of Europeans. In time of war the native troops have always to bear the brunt of battles, while the European troops get all the credit for victories.

Village panchaits.

The *Rahbar-i-Hind* of the 21st April, in regard to the question of the revival of village panchaits, remarks that the panchait is an old institution in India, and will soon become popular if revived. Honest and respectable men even now refer their disputes to panchaits for decision, but wicked persons naturally have recourse to the regular courts, in the hope of being able to deceive the officers presiding there. All cases of simple hurt, civil suits of small value, cases of petty theft, disputes regarding marriages, &c., should be placed under the cognisance of panchaits. The following advantages would be derived from the establishment of these tribunals:—

(1) That the regular courts will be relieved of a great deal of petty litigation, and will be able to devote greater attention to more important suits.

(2) That in suits of small value, the suitors will be saved a great deal of unnecessary expense and inconvenience.

(3) That wicked persons will fear the panchaits and refrain from committing illegal acts.

(4) That village panchaits will lead to the spread of civilisation and the knowledge of law among the people in every town and village.

The members of panchaits should get no pay, and an appeal should lie to the regular courts from the decisions of panchaits. Plaints should be submitted to panchaits on stamped paper of small value. An easy code of rules should be prepared. When panchaits already exist in Madras, there seems to be no reason why they should not be established in other provinces. We hope that the Panjab Government will take the lead in the matter.

The *Nasimi Agra* of the 20th April, in regard to the

Circulation,
150 copies

The abolition of the cotton import duties, remarks that English statesmen may invent plausible theories to defend the abolition, but that it is beyond dispute that they have committed a great mistake in foregoing a large source of revenue, specially at the present time when the finances of India are in an unsatisfactory state. It will not be out of place to refer here to the causes which have compelled the Government to surrender a revenue of two krores of rupees a year (*sic*). At first Manchester supplied Europe and India with cloth. But the flourishing cotton industry of Manchester induced the French, Germans, and Americans to establish cotton mills in their own countries, and the Manchester trade suffered greatly from the competition that grew up. Some cotton mills were lately established

in India, and the coarse goods manufactured at the Indian mills lessened the demand for Manchester coarse goods. Another cause which seriously affected the Manchester trade was the high rate of exchange between England and India, and the result was that the Manchester trade was paralyzed, and the mill owners of Lancashire were menaced with insolvency. To retrieve their loss the mill-owners reduced the wages of the operatives, which led to a general strike, and all trade came to a stand still. On this they were obliged to conciliate the laborers. They then tried to find out some other remedy for the paralysis of their trade. They could do nothing in France, Germany, or the United States, but they contended for the abolition of the Indian duties. Their friends in parliament clamoured for the abolition of the duties. A large number of members of parliament owe their seats to the favor of the mill owners, and are therefore loyally bound to support the latter in all matters. Some years ago the Secretary of State was requested to repeal the import duties, but, as a great Scotch noble was then at the head of affairs in India, he did not comply with the selfish demands of Manchester. However, the Secretary of State promised to abolish the duties as soon as the state of the Indian finances would permit it. When India had just suffered from a severe and wide spread famine, and the Kabul war had commenced, the financial condition of India was considered good, and it was declared in parliament that the Government of India had a large surplus, out of which it could pay the cost of the war. The friends of Manchester readily availed themselves of this favorable opportunity to demand the immediate repeal of the cotton import duties in accordance with the promise of the Secretary of State. Some persons had already come to India from England previously pledged to the abolition of the cotton duties. Thus there was nothing to prevent the immediate abolition of the duties. It is true that the majority of the members of parliament were in favor of the abolition, but the

opinion of the majority in this matter was dictated by the fear of the cotton lords of Manchester. The opinion of the British Indian Association regarding the question of the cotton import duties would be accepted by parliament, if half the members were natives, or if there were no interested members.

The *Ārya Mitra* of the 24th April referring to the fact that the Government of India has ordered the appointment of a commission to enquire into the case of Pandit Har Sahai, late subordinate judge of Farukhabad, and that one of the members of the commission will be a native, remarks that the native member should not be a Government servant, but a respectable pleader of the Allahabad High Court.

Circulation,
600 copies.

A correspondent of the *Benares Akhbar* of the 17th April refers to the case of Babu Raghubar Dayal, late sub-assistant patrol, which was noticed in the *Selections* for the last week, from the *Bhārat Bandhu* (see page 303 of the *Selections* for 1879), and thinks that Babu Raghubar Dayal was unjustly dismissed by the commissioner of customs.

Circulation,
71 copies.

The *Dabdaba Quisari* of the 19th April says that two European boys, one of whom was 20 years old and the other 16 years old, were lately convicted of house-breaking at Allahabad. They confessed the guilt. In consideration of their European descent and their honesty in confessing their guilt the court sentenced them to three months' imprisonment only. In fact as they belonged to the civilised race and spoke the truth they should not only have been released but rewarded. But they could not be released as they committed the theft in the house of a European merchant. Had the theft been committed at the house of a native, the accused would not have been considered to have committed an illegal act, and would have been acquitted.

Circulation,
183 copies.

Circulation,
351 copies.

The *Kaukabi Hind* (published by the American Mission of Lucknow) of the 23rd April, says that it appears from the rules published in the *Gazette of India*, of 4th January, regarding the India Arms Act, that Native Christians cannot keep arms without obtaining licenses. Previous to the passing of the present Arms Act, the converts in Oudh could keep arms without obtaining licenses, but they cannot do so for the future. The writer then proceeds to argue that the converts are a source of strength to the Empire, and that their interests are identical with those of the Government. The writer contends that the Government should allow them to keep arms without obtaining licenses, appoint them to offices of trust and responsibility, and patronise them in every way.

Circulation,
1,245 copies.

The *Akhbar-i-'Am* of the 23rd April, in its column of summary of news, states that a European accidentally shot a native and has been fined Rs. 3.

Circulation,
200 copies.

A correspondent of the *Suhail-i-Hind* of the 22nd April, writing from Etáwah in regard to the Government order ruling that no man who has not passed the middle class examination will get an appointment whose pay is more than Rs. 25, remarks that this order is calculated to exclude those men, who received education at the tahsili and zila schools before the establishment of the middle class examination, from the public service. The wording of the order may be changed, so that those men who have passed any examination, which corresponds with the middle class examination, may be also eligible to the public service.

Circulation
150 copies.

The *Pramod Sindhu* of the 21st April refers to the speech delivered by Sir Richard Temple before the Bombay Temperance League, and remarks that the only way to check the use of spirituous liquors.

liquors by the natives is to reduce the number of liquor shops.

The *Vrita Dhara* of the 21st April says that the *Soma Prakásh*, an old and well known vernacular paper of Calcutta, has fallen a victim to the Press Act. Another pa-

Circulation,
155 copies.

The *Soma Prakásh* and the Press Act.

per of Calcutta is also about to share the fate of its contemporary. Instead of stopping the vernacular papers, one by one, it is better that a law should be passed for the entire abolition of the native press and all vernacular papers stopped at once. It is better that a woman should at once become a widow rather than have an effeminate husband.

A correspondent of the *Oudh Akhbar* of the 23rd April

Circulation,
719 copies.

The appointment of Mr. Sayyid Mahmud to the office of Civil Judge in Oudh.

says that two chief objections have been urged by the European members of the Oudh Commission against the appointment of Mr. Sayyid Mahmud

to the office of civil judge in Oudh, viz., first, that Mr. Mahmud has no right to an appointment in the Oudh Commission, secondly, that he cannot be considered as the representative of the whole Muhammadan community, as the Musalmans have no sympathy with him owing to his adoption of European habits and manners. As regards the first objection, it should be observed that Mr. Mahmud is a Barrister-at-Law, and has successfully practised at the Allahabad High Court for the last seven years, and is, therefore, eligible to the office of a Judge of the High Court. Under these circumstances no valid objection can be urged against his appointment as a civil judge on only one third of the pay of a High Court Judge. In disposing of the new appointments in the Oudh Commission, the Government has paid due attention to the just and reasonable claims of the present members of the Commission for promotion. A large number of the newly created offices has been reserved for the covenanted civilians. Moreover, they

should remember that, when they entered the commission, they had no idea of the creation of these new appointments. As regards the second objection that Mr. Mahmud is not a representative of the whole Muhammadan community; he has not been appointed a member of a municipal committee or of parliament that he should be a representative of the whole Muhammadan community. He has been appointed to an office in the public service, and all that is necessary is that he should be a well educated and courteous man, so that he may be able to discharge the duties of his office satisfactorily. There are many sects among the Musalmans, as among the followers of every other religion, and, therefore, no Musalman can be considered as their leader by all the sects. The question that deserves notice on this point is whether the Musalmans are pleased with the admission of Mr. Mahmud to the higher ranks of the public service, inasmuch as he is a Musalman, and not whether they would elect him their priest or not. There is no doubt that they are highly satisfied with his appointment, and are thankful to the Government for it. It will be a great stimulus to the going of Musalmans to England for education.

Circulation,
275 copies.

The Naini Tal correspondent of the *Kavi Vachan Sudha* of the 21st April states that the collector has issued a proclamation on the 2nd April that the Indian Arms Act will be enforced throughout Kumaun, and that no man will be allowed to keep arms without obtaining a license. As the inhabitants of Kumaun remained loyal to the Government during the mutiny, His Excellency the Viceroy should be pleased to exempt them from the operation of the Arms Act.

Circulation,
250 copies.

The *Berar Samachar* of the 20th April, in reviewing the report on the municipal administration in Berar for 1877-78, protests against the proposed abolition of

Report on the municipal
administration in Berar for
1877-78.

managing committees. The commissioner recommends their abolition on the ground that they have assumed absolute power, and that general committees exist only in name. He says that there is no use in having managing committees, and that general committees should do all the work under the supervision of deputy commissioners. But to our thinking managing committees are indispensable. It is difficult for all the members of a municipal committee, who belong to different trades and professions, to assemble to settle small matters. Express rules have been laid down for the guidance of managing committees. Except in cases of extreme urgency managing committees can sanction no expenditure without previously obtaining the sanction of the general committee. The principal duty of the former is merely to give effect to those measures which have been approved of by the latter and to keep a check over the municipal servants. If the general committee at Amraoti met only twice during the last year, and all the work was done by the managing committee, it cannot be inferred from this that all managing committees have assumed absolute power, and that all deputy commissioners neglect municipal work.

In regard to the proposal of the commissioner that the secretaries to municipal committees should not be independent men, and that assistant commissioners should be appointed secretaries, the *Samáchar* remarks that this measure is no doubt an economical one. Those committees, that have paid secretaries will be saved the pay of their secretaries. But when the deputy commissioner is the president, and an assistant commissioner the secretary, the result will be that they will do all the work, and the members will be merely nominal municipal commissioners. Thus the object which the establishment of municipal committees has in view, viz., that the natives should learn the art of self-government, will be defeated.

As regards the proposal of the commissioner that the municipal committees should increase the municipal tax, the *Samáchar* protests against the increase of the tax on the ground that the people are in great distress at present.

LOCAL AND MISCELLANEOUS.

Circulation,
500 copies.

The *Samáchar Sár*, Allahabad, of the 21st April, in its local news column, says that just as the municipal committee has appointed a sergeant to see that the premises of the houses of Europeans are kept in a clean state by sweepers, the committee should appoint one or two *jamadars* more to look after the houses of the natives. The sweepers will do their work properly when a strict check is exercised over them.

The sanitary arrangements at Allahabad.

Circulation,
600 copies.

The *Arya Mitra*, Benares, of the 24th April, in its local news column, regrets to state that the Maharaja of Kashmir has abolished the Sanskrit school which His Highness established at Benares. The cause of the abolition has not transpired. If the Maharaja has abolished the school on economical grounds, the measure is to be deeply regretted, because the money saved cannot be spent in a better way. Among the native chiefs, the Maharaja of Kashmir is the only great patron of Sanskrit. We hope that His Highness will be pleased to revive the school.

The abolition of the Sanskrit school established at Benares by the Maharaja of Kashmir,

The same paper complains that the roads within the city of Benares are not well watered every day, and that the *nalas* near the *ghats* are in a very filthy state.

The sanitary arrangements, Benares.

Circulation
600 copies.

The same paper, in its column of summary of news, states that the members of the *Arya Sabha*, of Lahore have taken a vow that they will use only Indian cloth and not

The encouragement of the native cloth manufactures by the *Arya Sabha* of Lahore.

English cloth. If all our countrymen follow the noble example of the *Sabha*, the condition of the Indian weaver will soon be improved.

The *Qaisar-ul-Akhbar*, Allahabad, of the 20th April, in its local news column, complains that the roads within the city are not well watered. Perhaps the cause of this is that the municipality has not constructed any municipal wells, and does not sufficiently pay the contractors who water the roads. It does not pay more than Rs. 40 or Rs. 45 a month per mile for watering those roads on which the traffic is greatest.

Circulation,
150 copies.

The writer also complains that the municipal committee has assigned about 100 conservancy carts for the civil station, while it has assigned only about fifty carts for the city.

The *Pramod Sindhu*, Amraoti, of the 21st April, says that a fair is held at Marki every year in the month of *Chaitra*. Marki is a small village about seven or eight miles from Amraoti. The fair is very largely attended. The number of pilgrims sometimes amounts to 50,000, but there are only two wells of fresh and pure water fit for drinking purposes. Hence it is obvious that the pilgrims suffer greatly from the scarcity of water. The roads to Marki are also in a very bad state, and consequently the pilgrims are exposed to great inconvenience, specially from dust. Arrangements should be made to provide a sufficient water supply for the pilgrims, and the roads should be improved. The cost which these measures will involve could be realised from the pilgrims by levying a small toll upon them.

Circulation,
150 copies.

LIST OF PAPERS EXAMINED.

NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
1 <i>Asfāb-i-Panjāb</i>	Lahore	Urdu	Bi-weekly	Faqir Muhammad,	1879. April, 18th & 21st	1879. April, 21st & 24th, respectively.	650 copies.
2 <i>Agra Akhbār</i>	Agra	Ditto	Weekly	Khwaja Usaf Ali,	21st	25th	225 "
3 <i>Akhdār-i-Ālam</i>	Meerut	Ditto	Ditto	Kamta Prasad	19th	23rd	100 "
4 <i>Akhdār-i-Am</i>	Lahore	Ditto	Ditto	Mokand Ram	23rd	26th	1,245 copies (including 355 copies taken by Govt.)
5 <i>Akhdār-i-Tamannāi</i> ,	Lucknow,	Ditto	Ditto	Puran Chand	18th & 24th	20th & 25th, respectively.	125 copies.
6 <i>Akmal-ul-Akhdār</i>	Delhi	Ditto	Ditto	Sayyid Fakhr-ud-din.	22nd	25th	90 "
7 <i>Aligarh Institute Gazette.</i>	Aligarh	Urdu-English.	Bi-weekly	Sheikh Alim-ulla,	19th & 22nd,	21st & 24th, respectively.	297 copies (including 63 copies taken by Govt.)
8 <i>Anjuman-i-Hind</i>	Lucknow,	Urdu	Weekly	Chandan Lal	19th	23rd	132 copies.
9 <i>Anjuman-i-Panjāb</i>	Lahore	Ditto	Ditto	"	18th	21st	408 copies (including 200 copies taken by Govt.)
10 <i>Ārya Mitra</i>	Benares	Hindi	Ditto	Babu Bhutt Nath,	18th & 24th	20th & 26th, respectively.	600 copies.
11 <i>Ashraf-ul-Akhdār</i>	Delhi	Urdu	Tri-monthly,	Mirza Khan	21st	25th	100 "
12 <i>Benares Akhdār</i>	Benares	Hindi	Weekly	Bishwa Nath Bhutt,	17th	22nd	71 "
13 <i>Berār Mitr</i>	Ellichpur,	Marathi	Ditto	Eknath Sakha Ram,	22nd	25th	...

14 *Berār Samāchār*
15 *Bhārat Bandhā*

... Akola ...
... Aligarh ...
Ditto
Hindi-English

... Khande Rao Balaji,
... Tota Ram

20th
25th

23rd
26th

250
175

14	Berár Samachár	... Akola	...	Ditto	...	Ditto	...	Khande Rao Balaji,	...	20th	...	23rd	...	250	...
15	Bherat Bandk	... Aligarh	...	Hindi-Eng-lish.	...	Ditto	...	Tota Ram	...	25th	...	26th	...	175	...
16	Dabdobah Qaisri	... Bareilly	...	Urdu	...	Ditto	...	Baj Bahadur	...	19th	...	22nd	...	183	...
17	Dabdobah Sikandri,	... Rampur	...	Ditto	...	Ditto	...	Muhammad Husain Khan.	...	21st	...	23rd	...	365	...
18	Gwalior Gazette	... Gwalior	...	Hindi-Urdu,	...	Ditto	...	...	...	20th	...	26th	...	125	...
19	Jaipur Akhbār	... Jaipur	...	Urdu	...	Ditto	...	Najaf Khan	...	18th	...	21st	...	250	...
20	Karnamah	... Lucknow,	...	Ditto	...	Ditto	...	Muhammad Yaqub,	...	21st	...	24th	...	440	...
21	Kashi Patrikâ	... Benares	...	Hindi-Urdu,	...	Bi-monthly,	...	Baleshwar Prasad,	...	15th	...	22nd	...	cluding 200	...
22	Kaukab-i-Hind	... Lucknow,	...	Urdu	...	Ditto	...	Rev. J. Craven	...	23rd	...	26th	...	351	...
23	Kavi Vachan Sudhâ,	... Benares	...	Hindi	...	Weekly	...	Chintamani Sarma,	...	21st	...	26th	...	275	...
24	Khair Khwâh-i-Alam,	... Delhi	...	Urdu	...	Ditto	...	...	...	24th	...	26th	...	105	...
25	Khair Khwâh-i-Oudh	... Lucknow,	...	Ditto	...	Bi-monthly,	...	Khairati Lal	...	15th	...	22nd	...	25	...
26	Khair Khwâh-i-Pan-jâb.	... G u j r a n - wala.	...	Ditto	...	Ditto	...	Divan Chand	...	19th	...	23rd	...	700	...
27	Koh-i-Nûr	... Lahore	...	Ditto	...	Bi-weekly	...	Jawwad Ali	...	19th & 23rd,	...	23rd & 26th,	...	630	...
28	Lauk-i-Makfûr	... Moradabad	...	Ditto	...	Weekly	...	Mehndi Husain Khan.	...	18th	...	26th	...	90	...
29	Lawrence Gazette	... Meerut	...	Ditto	...	Daily	...	Sayyid Jamil-ud-din.	...	18th to 24th,	...	20th to 26th,	...	350	...
30	Lytton Gazette	... Delhi	...	Ditto	...	Bi-monthly,	...	Bulaqi Das.	...	21st	...	24th	...	125	...
31	Mâlwa Akhbâr	... Indore	...	Marathi	...	Weekly	...	Ram Krishna Hari,	...	18th	...	23rd	...	225	...
32	Mârwar Gazette	... Jodhpur	...	Hindi-Urdu,	...	Ditto	...	Gordhan Das	...	14th	...	20th	...	100	...
33	Mashri-i-Qaisar	... Lucknow,	...	Urdu	...	Ditto	...	Ghulam Muhammad Khan.	...	20th	...	22nd	...	150	...
34	Meerut Gazette	... Meerut	...	Ditto	...	Ditto	...	Kamta Prasad	...	19th	...	23rd	...	100	...
35	Mirdatul-i-Hind	... Lucknow,	...	Ditto	...	Monthly	...	Kishan Narain	...	15th	...	26th	...	330	...

List of papers examined—(continued).

Sl. No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
36	Mitra Bilás	Lahore	Hindi	Weekly	Mokand Ram	April, 21st	1879. April 23rd	200 copies.
37	Mumba-ul-Akhbár	Lucknow.	Urdu	Bi-monthly,	Khairati Lal	" 15th	" 20th	25 "
38	Mutla-i-Nár	Cawnpore,	Ditto	Weekly	Nabi Bakhsh	" 22nd	" 25th	46 "
39	Naiar-i-Azam	Moradabad	Ditto	Ditto	Amjid Ali	" 14th & 21st	" 21st & 25th, respectively.	96 "
40	Najmul Akhbar	Meerut	Ditto	Daily	Muhammad Hayat	" 17th to 23rd,	" 20th to 26th, respectively.	350 "
41	Nasim-i-Agra	Agra	Ditto	Tri-monthly,	Yudhistar Chandar Das.	" 20th	" 22nd	150 "
42	Nár-i-Afshan	Ludhiana,	Ditto	Weekly	Rev. A. P. Kelso	" 24th	" 26th	430 "
43	Nár-ul-Anwár	Cawnpore,	Ditto	Ditto	Muhammad Yaqub,	" 26th	" "	450 "
44	Oudh Akhbar	Lucknow,	Ditto	Daily	Shiu Prasad	" 21st to 26th,	" 21st to 26th, respectively.	719 copies (including 90 copies taken by Govt.)
45	Oudh Punch	Ditto	Ditto	Weekly	Sajjad Husain	22nd	24th	320 copies.
46	Panjab-i-Akhbár	Lahore	Ditto	Ditto	"	" 19th	" 23rd	350 "
47	Panjab Punch	Ditto	Ditto	Ditto	Fateh-ud-din	" 21st	" "	225 "
48	Patiala Akhbar	Patiala	Ditto	Ditto	Rikhi Kesh	" "	" 24th	250 "
49	Pramod Sindhé	Umraoti	Marathi	Ditto	Eshvant Gobind Saktar.	" "	" 23rd	150 "
50	Prince of Wales Gazette.	Meerut	Urdu	Ditto	Rai Ganeshi Lal	" 20th	" "	85 "
51	Qaisar-ul-Akhbár	Allahabad,	Ditto	Ditto	Siraj-ud-din Ahmad,	" 21st	" 21st	150 "
52	Rahbar-i-Hind	Lahore	Ditto	Ditto	Nadir Ali Shah	" 19th	" 23rd	64 "
53	Rohilkhand Akhbar	Moradabad,	Ditto	Ditto	Harnam Sarup	" 19th	" 26th	" "

51	Qaisar-ul-Akbbār	...	Allahabad,	Ditto	...	Ditto	...	Siraj-ud-din Ahmad,	"	21st	...	...	150	"
52	Rahbari Hind	...	Lahore	Ditto	...	Ditto	...	Nadir Ali Shah	"	19th	...	...	170	"
53	Rohilkhand Akbbār	...	Moradabad,	Ditto	...	Ditto	...	Harnam Sarup	"	21st	...	...	500	"
54	Sadiq-ul-Akbbār	...	Bhawalpur	Ditto	...	Ditto	...	Ata-ul-la	"	21st	...	...	150	"
55	Safir-i-Hind	...	Amritsar,	Ditto	...	Ditto	...	Lal Gopal Chackar-	"	19th	...	...	170	"
56	Samachar Sar	...	Allahabad,	Bengali	...	Ditto	...	wati,	"	21st	...	...	500	"
57	Shola-i-Tār	...	Cawnpore,	Urdu	...	Ditto	...	Haidar Ali	"	22nd	...	...	250	"
58	Sohail Hind	...	Meerut	Ditto	...	Ditto	...	Kamta Prasad	"	"	...	...	200	"
59	Ordu Akbbār	...	Akola	Marathi	...	Ditto	...	Kishan Chand	"	19th	...	...	200	"
60	Vakil-i-Hindustan	...	Amritsar,	Urdu	...	Ditto	...	Babu Ishan Chan-	"	"	...	...	235	"
		...	dar.		...		...				...	...
61	Vrit Dhārā	...	Dhār	Marathi	...	Ditto	...	Ram Chand Balvant	"	21st	...	...	155	"

ALLAHABAD,

The 1st May, 1879.

PRIYA DAS,

Govt. Reporter on the Vernacular Press of Upper India.

(228)

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